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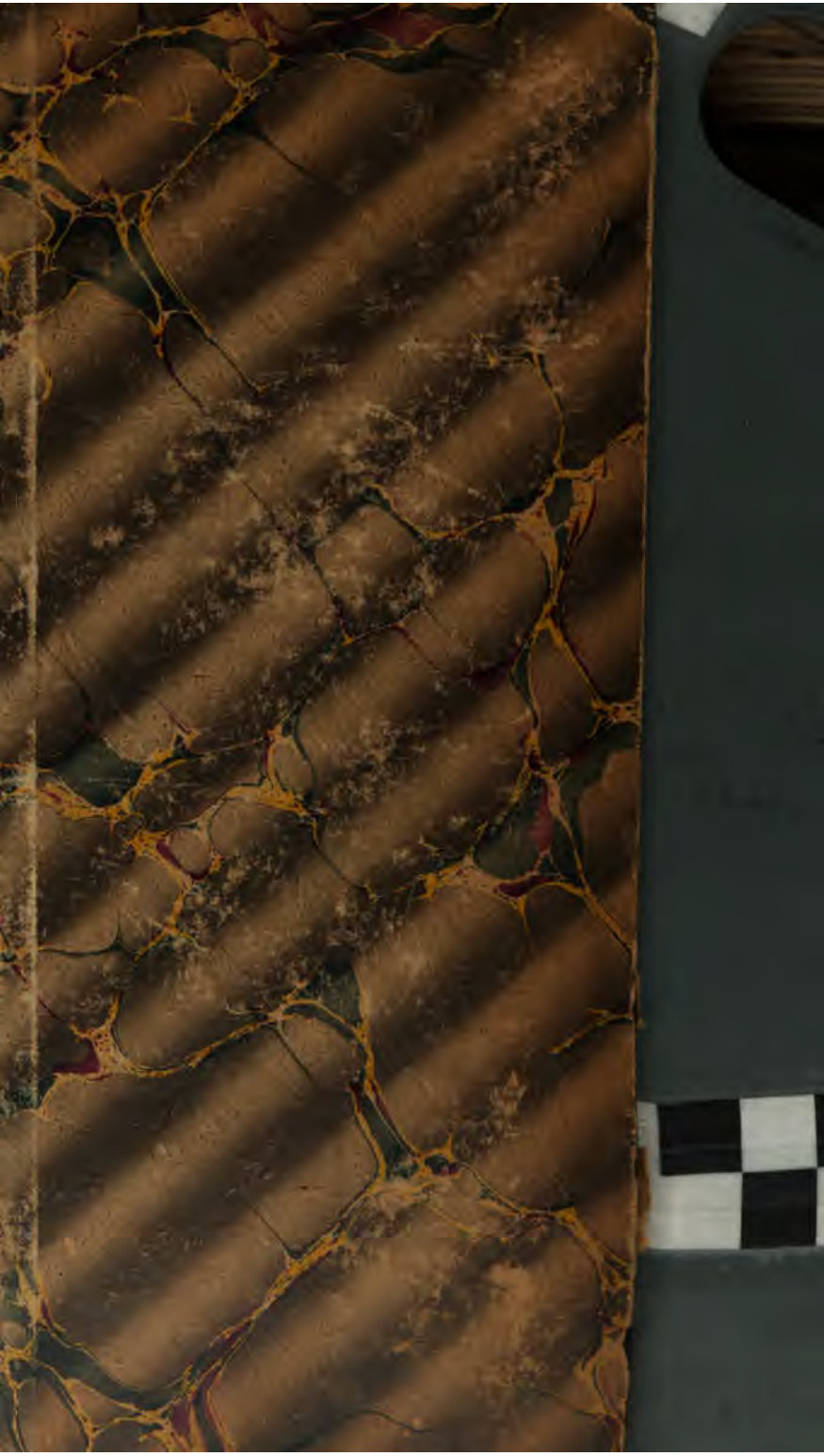
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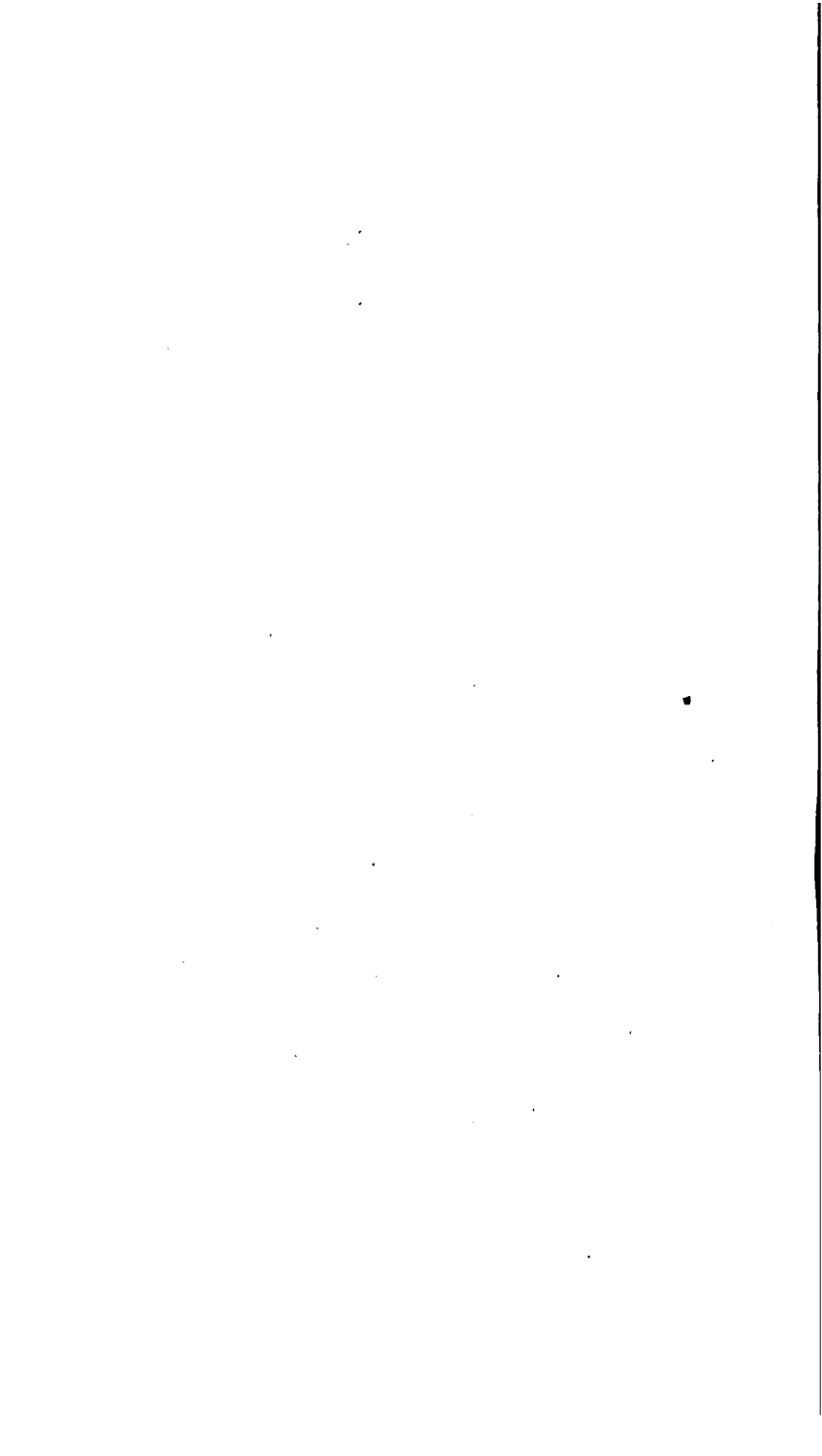
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**EMANUEL FELLEBERG'S**  
**INSTITUTION.**

AT HOPWYL, IN SWITZERLAND.

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*Two Lectures,*  
Delivered in Georgetown, D. C.,  
**BY F. A. ISMAR.**

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*L'on devient tout ou rien selon l'éducation qu'on reçoit.*

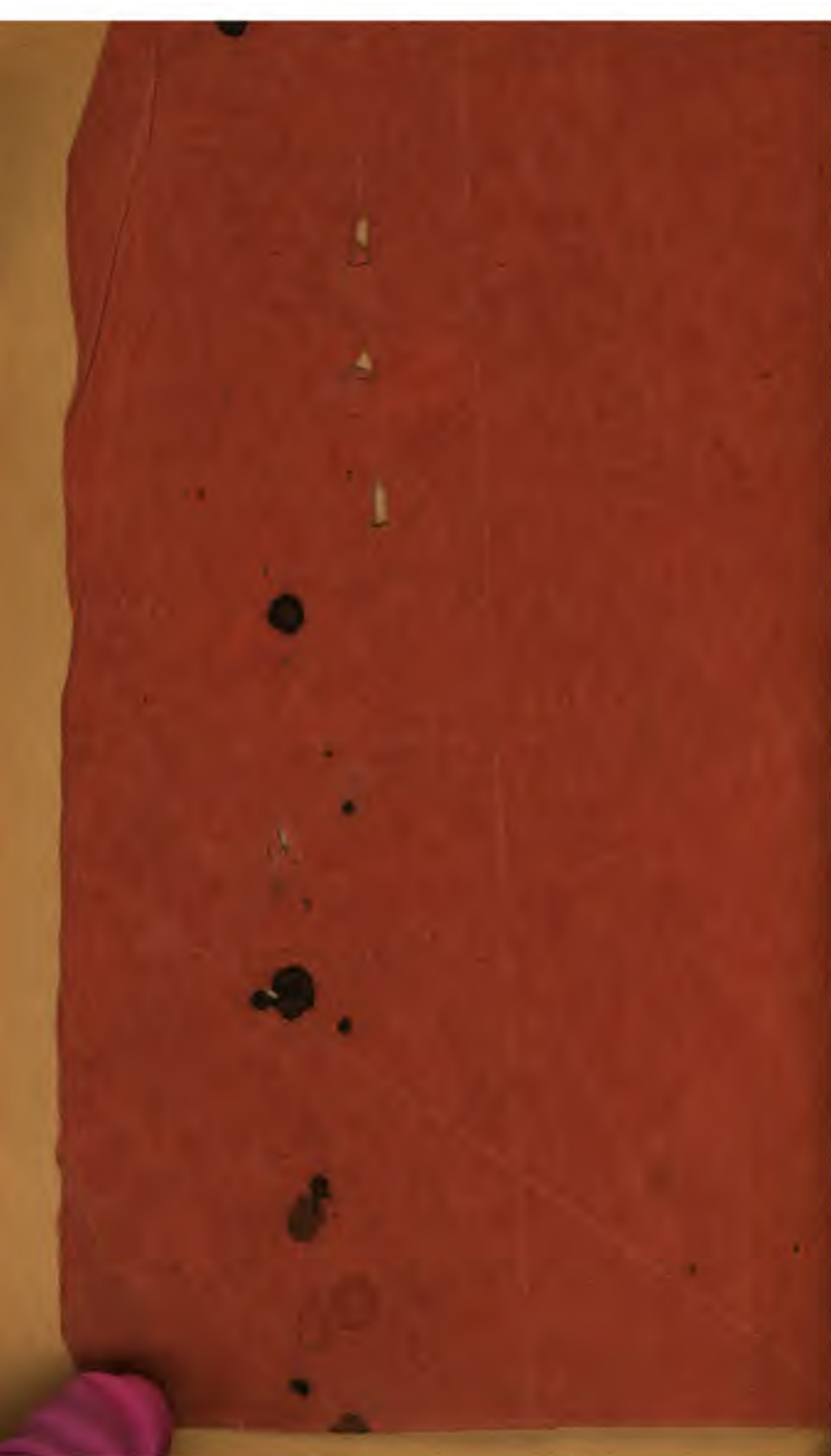
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1851.



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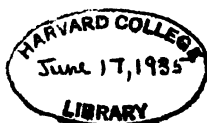
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**EMANUEL FELLENBERG'S INSTITUTION,**

**AT HOFWYL, IN SWITZERLAND.**

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## **First Lecture.**

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*Ladies and Gentlemen :*

I cannot but be highly sensible of the honor done me by your attendance on this occasion, when I come to address you on a subject more than once meditated on by many of your respectable fellow-countrymen, and find myself surrounded by a society of the well informed and most reputable of the citizens of the District. This consideration and the importance of the subject on which I am about to address you, do not render my task the less embarrassing, nor can I forbear to claim your indulgence as a foreigner, and having yet to combat all the difficulties of a language of which I had not, a year ago, even seen the rudiments. I pray you to permit the deficiencies of my address to be absorbed in the deeper interest of the object I hold up to your judgments.

Eleven months ago I came to the United States for the purpose of observing the system of education in the famous School of Industry

at New Harmony, in the State of Indiana. I was pledged to give a report upon this subject, according to my ocular convictions, and have done so, in a small pamphlet, that shows not so much what I did, as what I did *not*, find there. In one respect I have lost my time, and been disappointed in my hopes, but have become established in the conviction, that in the United States, as well as in other parts of America, there is much to do for education; although there is, at the same time, a general wish to attain that object.

It must be gratifying to a pupil of Fellenberg's to discover that he is much respected in this country; but it is also a matter of regret to perceive, that very few know what he has done, and what he still continues to do, in the furtherance of the great cause he has undertaken. Believing his system of education the most useful, and best adapted to the condition of free America, of any that has been hitherto devised, I think it expedient, gentlemen, to give you the means of judging correctly respecting it.

In all establishments of that description, education ought to be the end aimed at, and instruction only one of its means. Some will say that this distinction is too evident to require illustration, whilst others may be ready to ask, what is the difference between them? I will explain my meaning with as much simplicity and perspicuity as possible.

- The object of education is to form the character and rectify the heart; to expand the intellect; to give force and dexterity to the bo-

dy; strength and fortitude to the mind. Instruction directs itself more immediately to the memory. We can instruct the memory with things upon which intelligence can exercise itself, and intelligence exercised under the dominion of reason, influences the heart and character. Hence it follows, that instruction is one of the means of education, because it influences it directly. Certainly there is no education compatible with an absolute want of instruction; but it is likewise true, that much education with little instruction is better than much instruction with little education. There is but too much reason to reproach modern governments for having neglected education, whilst they have been occupied by instruction.

It was on these principles, gentlemen, with reference to this distinction, that Mr. Fellenberg founded a system of practical instruction, composed of nine establishments. This system and these establishments recommend themselves more and more to public approbation, the more they are known and examined. Each of these establishments is distinct from the other, and especially adapted to its appropriate uses. So essentially different are they, that the observer, at the first view, might naturally ask, what relation has the one to the other, and by what accident have they been united in this place? But he has only to elevate himself so high as to overlook all at once, and he will then discover the easy, natural, and necessary connexion between them. I shall now examine the different establishments, and, in a summary way, describe them.

Hofwyl presents, at its first view, a *Model Farm*, where you see a sample of agriculture in the highest degree of perfection, of which the soil is susceptible. This system of agriculture, though it is the best only in respect to its locality, proves, nevertheless, that the best system is that which teaches us to draw from the soil every thing which it can produce without impoverishing it; or that renders every year more to the poor soil than it takes from it; consequently, bettering progressively the ground, we arrive at the double object of preserving the permanent interest of the proprietor, and of enabling him, at the same time, to enjoy the greatest nett profit. Some had imagined that Mr. Fellenberg would exhibit at Hofwyl the prototype of every species of agriculture. That expectation is erroneous.

An enlightened agriculturist, who has studied rural economy judiciously, will be convinced that every one who knows how to observe with sagacity and to judge with discernment, will there find instruction and example, at least as regards the details. He who, on the contrary, would slavishly imitate Hofwyl, would necessarily end in having to support the consequences of a miscalculation. Mr. Fellenberg sought to perfect, by his example, the agriculture of Switzerland; but, at the same time, resolved many very important questions for other countries; he perfected the instruments belonging to husbandry, and in this way reduced the number of animals required for agricultural labors, and furnished means to devote a greater part of the land to human subsistence. He ob-

tained more with less work, and the system of rotation pursued at Hofwyl can be applied, with few variations, to one-third part of the Helvetian territory, and is beginning to be applied every where. This was the first step by which to deliver Switzerland from an importation of foreign grains, and from a tribute, the consequences of which cannot be calculated for that country. The political independence of a nation can never be complete, if, for the subsistence of man, they depend upon the condescension of neighbors, who can impose upon them the hardest conditions, whenever they choose. It may be easily imagined that that part of the public administration charged with the care of the subsistence of a great country can be very much thrown behind hand. The inconsistency in the legislation of the different empires concerning this important object ; the instability, the continual tottering of administrative measures regarding it ; the public evils which we observe too often, prove this ; although men of great intellectual power have been occupied with this object, not one has given a complete and satisfactory solution of the problem ; and it would be very desirable, for the wealth of the civilized world, that this new and fruitful country, reacting already so much upon old Europe by its political institutions, would also prepare a perfect legislation for this part of the administration.

The second establishment of Mr. Fellenberg's institution, is an *Experimental Farm*, where portions of the soil are devoted, according to its suitableness, to a course of experiments. These

portions of land are not more than a twentieth part of Mr. Fellenberg's landed property, and are variously located. He operates here indeed upon a sufficiently large scale fully to illustrate and secure the results. At the same time this scale is restricted enough, not to affect too much a regular proportion of revenue by those risks which are always connected with agricultural experiments. If experience has sufficiently proved the usefulness of a new practice, it is introduced in the model-farm, and employed as a regular means. All the results of these courses of experiments are so systematical, that it is easy to disengage the general principles from their local accessory application. In no other country has any thing like this been attempted. In agriculture there are very few questions completely decided; the field of discovery and improvement is vast—that of perfection immense. Mr. Fellenberg has only begun to lead the way. Whoever will imitate this useful example ought well to consider that the systematical connexion, that unites the series of trials in an experimental farm, must be strongly conceived and deeply combined. If the systematical experiments were to be confided to unskilful hands, the faults of the man might be mistaken for those of the science. Consequently the result would be, erroneous judgment, the inevitable effect of which is to excite prejudices by the very means by which it is wished to extirpate them. At this time there are no great number of agriculturists able to combine and to follow these experiments.—There are very good practical agriculturists

who never come to rational agriculture. Men of distinguished talent and judgment unite not with it the positive spirit, which can appreciate the true causes and details of execution. The union of talents and qualities, which constitute the great agriculturist, is very rare, because at the time of Mr. Fellenberg there was, in no country, an agricultural education in its true sense, and this education will never completely succeed, if it guides not to the point where the head despises not the hand, nor the hand disdains the head.

A third establishment is a *Workshop for the manufacture of rural instruments*. This and the following, a *Workshop for perfecting rural mechanics*, are an incontestible proof of the great character of the founder of Hofwyl. He has procured himself the agricultural instruments of different nations. He has copied, if the aim appeared to be reached; he has modified the object if it was only partly reached, and, if he could use some principal idea. If a new and useful thought presented itself to his mind, he has executed after having invented. He never rejected without examination; the fame of *inventors* could never dazzle nor mislead him—difficulties excite, but never tire him; his mind possesses the greatest patience. The first of these workshops, fabricating only machines, the usefulness of which is established by experience, has for its object to apply all sorts of mechanical powers to agriculture; so that the same number of people and animals can produce the greatest quantity of labor; to do by mechanical means, with the greatest exactness,



what man's hand executed irregularly ; to give to the force employed the best possible direction, in order that no part of it be lost. This workshop amends what time and daily use have wasted in Mr. Fellenberg's establishment ; it also supplies and furnishes the numerous requests of strangers. In this establishment the execution is every day made more perfect by the useful direction of the work, the increasing ability of the workmen, and the use of the best materials. The workshop for perfecting rural mechanics is connected with the other, but is entirely distinct from it ; the most able workmen execute the new machines after foreign models, or the ideas and drawings of Mr. Fellenberg. In order to be positively applied in the agriculture of Hofwyl, experience ought to have incontestibly proved their usefulness.— This workshop is for that of fabrication what the experimental farm is to that of the model farm. There is, consequently, the new example of a systematical course of mechanical experiments, which its author pursues with that spirit of perseverance by which he is characterised.

To this moment I have said nothing that properly appears to belong to education. The following will be more occupied with it, and I promise myself to prove, finally, that the different establishments have the most intimate connexion, and the greatest influence on one another.

First the *School of Industry*, for poor boys, will occupy us. Mr. Fellenberg has long had to combat a strenuous opposition, but never

have his opponents contested the usefulness of this school, which is proved by its results.— This school obtains a sort of unanimity of suffrages, and shows the spirit of the founder of Hofwyl in its greatest light.

Whoever has reflected upon the history of the last forty years, will understand how Mr. Fellenberg must be convinced of the unhappiness of the present generation, while thinking about the means of securing better the chance of the future generation, proportioning these means to the *reality* of his needs, he has been conducted to a series of thoughts, which in spite of their striking truths and justness, ought to find a head like that of Fellenberg's in order to produce such excellent fruits.

The new generation, says he, must have a new education, and men are far from feeling how it must be, if they are not persuaded that education should not be limited by instruction.

Education, Gentlemen, ought to modify the two classes, which are the extremities of the social chain. Not to level society, but to make it happy, we must not propose to mingle these two classes, and less to confound them; but to appropriate them separately to their respective positions, and to prepare the means to be satisfied with this position. The government ought therefore to have the same solicitude for the higher and the poorer classes of society, who will have no other resemblance than in the application of the conservatory principle equal to all, to uphold in the mind the justness as well as the best religious and moral affections. The poor will acquire wealth and love of virtue by

directing his hands to labor, and enobling his mind and heart. It is necessary to bring in harmony his reason with his needs, to facilitate by a forward exercise the success of labors, which, at the same time, ought to ensure his subsistence, and to produce his intellectual advancement.

Mr. Fellenberg, therefore, will make of the poor, enlightened and very virtuous agriculturists. In the school every thing is directed to this scope. It is the part of yourselves, Gentlemen, who live in the sad reality of human affairs, and not in illusory speculations, to reflect upon this object, in order to obtain the conviction, that this was the *only* means by which to make his institution the focus, not only of European, but of true cosmopolitical liberalism. He has succeeded, Gentlemen, let us rejoice in this conviction.

In this school poor children are admitted at the age of five years, and dismissed at that of twenty or twenty-one. Instruction, in a certain point of view, is continual in this school for the poor, and takes place at the same time that the hands are exercised.

In the midst of exterior occupations, every occasion is seized to form the pupil's judgment. Nothing escapes to this effect, and to forearm them against popular prejudices, by giving simple and exact notions of the different phenomena. Instruction is directed to the following objects: religion, practical agriculture, reading, writing, arithmetic, and a little elemental geometry, for land surveying, natural history, elementary music, (song, a stronger means of edu-

cation than is generally admitted.) Education in this establishment of the poor, is directed in its general intention, to raise up the children in their proper condition, not to draw them out of it. But if in one or the other of the pupils, there were discovered the germs of higher talents, Mr. Fellenberg considered it always as a duty to bring him at his cost into the establishment, for the higher classes of society. If we desire that nothing of what nature gives with so prudent a parsimony, be lost to social utility, society ought to seize the man of the inferior classes with superior talents, and reserve him to the higher place due to him. Without this foresight this individual would be misplaced in the situation in which he is confined, whilst the place itself, destined for him by his moral superiority, would be vacant. Let society be convinced of the justness of this principle, and the times of incapacity and egotism, the golden age of the minions in high places will be over.—The efficacy of the means employed in the school of the poor in Hofwyl, called *Wehrly-school*, after its worthy director, is the result of the goodness of principles, upon which rests the whole institution, and upon the fidelity of the teacher to conform himself after these principles. To have a just idea of the practice of this school, you have to remove every thought of resemblance betwixt the school of industry and the ordinary village schools, betwixt the teacher Wehrly, and the field-pedagogues, as they commonly are. He domineers not; he professes not; he is always with his pupils;—there is a continual care without void in their

education. Wehrly is in nothing distinguished from them neither in food nor in clothing, nor in occupation; he labors with them, and they ought to labor with him; and by a natural emulation they aspire to do as well as himself.— He, therefore, can have in every moment the influence of an educator. He shows them that he respects and loves all those labors, which he requires from them, and this way certainly is the best to inspire them with respect and love. In the last eight years of my travels, I found some schools of Industry directed after Wehrly's model, with a success comparable to that of the school at Hofwyl. I saw only one terrible caricature in spite of the exertions of the founder, and that was the school of Industry at Harmony, in Indiana, directed by Mrs. Mary Duclos Fretageot, towards the ruin of morals and the destruction of every mean of enlightening poor boys, her pupils. I consider it a duty to stigmatise in this country an establishment, tending to spoil it of as many useful citizens, as there are pupils admitted; to stigmatise it on every occasion, where it can become useful to the U. States, interested in the welfare of every citizen. I pledge myself at the same time to offer the proofs to every one, interested to know them.

The *school of poor girls* had a long while been projected. Now it exists. With respect to the difference of sexes, there is here done for females what already had been executed for the boys. Here Mr. Fellenberg has shown, how the poor girls can be withdrawn from a state of misery and want, more dangerous for

this part of the human species than for the other. She will return to society adorned with all the virtues requisite for a good wife and mother; provided with all the useful knowledge and previous talents which constitute good house-keepers. There it is proved that upholding the greatest ability of the hand of these poor females, it would be possible to enable her to support herself by her own labor, and to pay the expense of her subsistence and education, in a manner that charging governments with no gratuitous sacrifices, she ought only to gratify society to have taken notice of her existence, and to have protected her. Society cannot do less for the mothers of their citizens.

Exterior exercises are necessary to men, if they will become robust defenders of their country. Nature has destined the fair sex to an interior life. She ought, therefore, to be devoted naturally and with preference to sedentary labor. The essential relations of the two sexes are altered, if their natural vocations are changed, if women are condemned to harder work than their strength can support, and men to sedentary mechanical occupations in whom reason and force are consumed without upholding, because ability of the hand is for women the only condition of success.

Whoever, Gentlemen, has studied the history of nations as a philosopher, will have learned to appreciate the influence that the education of women and their condition in life have always had on the destinies of the human species; whoever has reflected upon the incidental

circumstances of childhood, upon maternal tenderness, and the power of the first impressions, cannot disown, that good mothers alone educate good children. Cornelia, the mother of the Gracchi, was such a woman; but we find, likewise, that she was and would be nothing else but a patriotic *woman*—not an aspirant to *half-manhood*.

The seventh establishment of Hofwyl, is the *institution for the higher classes of society*.—The present century, and the close of the last, prove that the happiness of society rests upon the conservation of established order, upon a progressive, but more or less slow improvement of their institutions. Without this improvement the established order would soon cease to be in harmony with the real state of society. This tries in every momentous alteration, the consequences of the times, because the social body cannot escape the influence of events, which follow one another. If we have but a little humanity we will abhor those violent revolutions, put in action in a moment and by force, executed under popular ebullition, directed almost by a hypocritic ambition, and whose foundation is contempt of justice and property, whose means are to unbridle the vilest passions. If we are but a little reasonable and true, we cannot confound with those disastrous revolutions the insensible changes in every state, the product of time, progress of human spirit, subdivision of old and creation of new properties; of the successive alteration of all relations of the increasing propagation of knowledge—in one word the effects of the

influence of new discoveries, of the various motions of commerce, and the changing of the old relations among nations and governments. Scarcely do we find people with so enlarged a foresight and penetration, that they could discover the means of preventing and arresting violent revolutions, or direct the necessary changes in order to improve society.

These are Mr. Fellenberg's considerations, and those of every honest man. His establishment was founded in a stormy period, when the European revolution had *justly* attacked the higher classes of society. This was the bitter fruit of their incomplete education. These classes possessed, generally, not the superiority of knowledge by which they could soundly judge their position, and whereby alone they could obtain unity in their conduct. They had not fixed opinions, the standard of every party; they fomented numerous passions, when it was so important to have no passions at all;—they had neither principles nor character. The spirit of parlours had inspired respect for futilities and contempt for grave objects. These higher classes exist still in Europe, and I believe they will there still continue for a long while. But, doubtless, they will do so under the vital condition that their conventional superiority aids their moral superiority. But what will then be the result? That these higher classes of society will inspire patriotism in the lower classes. In our time their superiority is not only altered, but shaken to its very foundation, and that of fortune is rapidly decreasing. This fact can explain the cause of



the liberalism of a part of the aristocracy in Europe, and particularly in France.

These considerations have prevailed in founding this establishment at Hofwyl. I cannot here enter into a mass of details, or, I would say, why the study of the Grecian language preceded there that of the other languages, and why this order is essential to form the taste of the pupils, and to influence the rest of their literary labors. I would show the considerations which determined Mr. Fellenberg to carry very far the philological studies, which, well directed, contribute essentially in forming the judgment, and in studying logic in the only manner that does not allow us to forget it. I would then indicate, why in some studies the synthetical methods are used, whilst in others the analytical prevails. There, Gentlemen, you would perceive a philosophical spirit in the distribution of the lessons, and in the succession of the labors too. It would be easy to explain in what manner music is an important part of education; and to show that Mr. Fellenberg knows the misuse that can be made of mathematics, admitting f. e. that the precision of pure mathematics is the prototype of the art of reasoning; or if exaggerating this necessary study, imagination and taste are altered. But I would likewise not forget to say, that he acknowledges the usefulness of mathematics, that they are taught at Hofwyl in a complete manner, and that it is a great object to discern from their temper, character and disposition, whether it is useful to devote the pupils to the study of pure, or to retain them in the sphere of practical mathematics.

Speaking from some principal objects, I can sufficiently show, that Mr. Fellenberg's plan is wholly new, and that in the execution he is true to the idea: that the higher classes of society can be conducted to reason, taste and activity, only by upholding their intelligence by the most extended instruction.

I have often heard the question, whether public or private instruction is the best? Both have their peculiar advantages and inconveniences. That, Gentlemen, is consistent with the nature of things; and it is idle to compare what cannot be compared. It would be afflicting to be obliged to choose amongst such different means, with the certainty of sacrificing advantages in every choice. Mr. Fellenberg sought to resolve this problem in a very different way, and you will confess, Gentlemen, that this is the best. He has de facto united public and domestic education. He sees his pupils in every moment, they are his children. His sons associated among the other pupils (when I left Hofwyl) have received the same education, but never a care or a treatment that was not general to all pupils. They are now excellent assistants.

All the pupils live and eat with his family and the professors. There they begin to accustom themselves to the forms of society, and an adoptive tenderness allows them not to perceive that they are far from their homes. The pupils at Hofwyl are happy. See them in their labors, meals, and pastimes, and you will be convinced of this. A healthy and abundant diet, but absolutely no delicacies, and much

exercise, are the hygiæna of this establishment. Every face shows the good result of it. The gymnastics uphold the body, and tend to make healthy, agile, robust men; the military exercises prepare defenders for their country. Every pupil cultivates his little garden; a more extended ground is their common property, and they have formed, in order to cultivate it together, a little association, that has its rules and obligations. Every pupil learns, likewise, a mechanical art at his choice, and the numerous workshops at Hofwyl offer the necessary means.

According to the rules established by Mr. Fellenberg with the parents of the pupils, the greatest part were not dismissed before the age of eighteen years; they make one step from the institution into the world. It was, therefore, convenient to prepare them for it.— In this respect an interior constitution exists, which plan is very ingenious, whilst it is very simple. This represents to them, to a certain extent, the great society, a part of which they will become, and accustoms them to form their own opinions, to consult them before they act in consequence, to explain and to defend it;— to discuss, to care, to pursue a common interest, and an economical administration. This constitution connects them with one another, and allows them to know each others character and inclinations. A knowledge by which they act reciprocally, as instruments of the common education. The last period has proved in Europe, that spirit alone, independent of character is very little and impotent in great circum-

stances. The scarcity of energetic and grave men gave reason to think that the preceding education was not calculated nor able to favor the upholding many true *men*, in the noblest sense of the word; men stronger by the greatness of their character, than eminent by the qualities of their spirit. To obtain a different result at Hofwyl, Mr. Fellenberg gives much time and care to the study of ancient and modern history, in order to engrave deeply in the heart the great truths taught by it. In the greatest number of establishments of this kind, the fame of which induces us to compare them with Hofwyl, there is much instruction, but very little or no education at all. At Mr. Fellenberg's, instruction is as extended as in other institutions; but at Hofwyl it is better from the mode of its direction. Every day instruction is there more perfected, but is only accessory to the scope of education.

I shall now speak of the *special institution for agriculture*, whose object is to teach theoretical agriculture in every respect, in all its parts to great proprietors, or those who will become so, in order to direct great properties with wisdom, ability, and perfect knowledge of cause. This establishment can be regarded as a supplement to the higher classes of society, where there is no question of agriculture.

The model-farm furnishes the special applications of the general theory, and ought to inspire a love for agriculture to the pupils. The professors of the large establishment give courses in this special institution, showing the application of their sciences to agriculture. In

this establishment Mr. Fellenberg himself becomes a teacher. He gives a course of agriculture and rural mechanics. He has united the pupils, all of an age of more than twenty years, in the castle of Buchsee, a walk of ten minutes distance from Hofwyl, and a property of the state, which has ceded it temporarily to him. Their number is necessarily very limited, because there only those aspirants enter, who are pupils of the great establishment, and no strangers are admitted.

The *Normal School* is the ninth and last establishment of Hofwyl. That for the poor class of society offers a system of methods and useful proceedings, which ought to be studied. It would be desirable not to detach any thing from them in founding elsewhere an establishment like this. But where insurmountable obstacles are presented by local circumstances, to the true imitation of the school of Hofwyl—happy modifications of the already existing schools would be possible by introducing a part of the proceedings, and some of the methods of the Wehrly-school, provided the choice and the application be made with discernment. In order to contribute to an useful propagation, Mr. Fellenberg has re-united at Hofwyl, in the summer season, all the schoolmasters of the Swiss villages, who wished to take part. In this re-union he communicated himself in respect to the best means to make village schools subservient to education, instructing and bettering the state of the people. It is not easy, gentlemen, to imagine a surer way to propagate methods, whose example he

shewed at the moment he delivered the doctrine. He wished to extend rapidly the benefit of better combined instruction. These re-unions had taken place during two years. But the unpopular government of the Canton of Berne judged it suitable to suspend the Normal school as dangerous to an oligarchy willing to re-acquire the handsome privileges of the good old time. The good old time, nevertheless, came not back, the genius of the modern era proceeded, and for the last three years the Normal school has again opened at Hofwyl.

Gentlemen, I have still to explain the connexion of the different establishments amongst themselves and their reciprocal influence. It will not be necessary to inform you, what is plain enough, the connexion, f. e. of the experimental with the model-farm, of the workshop for perfecting and fabricating, and that of these four establishments with one another. Every one will also see the whole connexion between the rural establishments and the schools of the poor, who receive from them subsistence and labor; and that the Normal school can only exist near the School of Industry. There comparisons are within the reach of all minds and prove how much all these establishments are united. There remains not one entirely insulated—not one is an out-work. The objects are divided elsewhere; in one point the occupation is directed to perfect the things, another to instruct and educate men. At Hofwyl there is likewise the question of perfection: there all is approximated, collected and united to

operate together at the same time. There is the question to perfect men by things, and things by men. The great art to put in execution the deep thoughts of Mr. Fellenberg consisted in bringing the objects near without confounding them, to influence them in the necessary distance without distraction; and to reconcile the divisions of labor, that concentrates the attention upon one object. But some people will ask, what connexion exists between the model-farm and the institution of the higher classes of society?

Great proprietors, Gentlemen, like agriculture, and know it both for their own and for the interest of society. The pupils of that establishment receive no notions of agriculture, but see an example, that induces them to like it, is always under their eyes, and inspires them with a wish to know it. The other establishments have so evident a connexion, that it would be unnecessary to explain. The school of the poor is entirely separated from the great institution, but it is under the eyes of the young men of the latter. It is not shown to them, but they see every moment what is done there. If it is true policy to teach the rich to love the poor, who in return will learn not to envy the rich, then the aspect of reconciliation existing at Hofwyl gives the conviction, that it would be desirable that these two educations would never be separated.

In the next lecture, Gentlemen, I will have the honor to present to your judgment my thoughts concerning the application of Emanuel Fellenberg's system as that of a national education in the United States.

## Second Lecture.

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*Ladies and Gentlemen:—*

You have heard the short description of the Fellenbergian Institution, at Hofwyl. Let us examine how to apply it in the United States of North America.

There is no nation in the world, which has a national education. In France, there was a time, when the necessity of such an education was felt, and the committee of public wealth, so terrible in the annals of the first part of the French revolution, issued the plan of a *Normal school*. The execution followed immediately the plan. The greatest men of France have been pupils of that school, that began to uphold means which had seemed impossible, in order to educate patriots and great citizens. Napoleon came to the height of power, and this *national* establishment was replaced by that of *his* lyceums and the polytechnique school, then preparing soldiers, devoted to the caprice of their master, the emperor. In the whole of Europe the necessity of education is felt, but the governments acted only parsimoniously for instruction. Europe is rich in learned men, poor in citizens who can say they have become patriots by their public education. In Ameri-



ca, the old Spanish colonies have but changed the name—liberal institutions exist, liberty not; for the people have not been prepared for freedom by any education whatever. The administration is still in the same disorder; the authorities are still easily corrupted, and the clergy in a life of moral abjection, have still the same influence; police and justice exist only in the budget of finance with large sums, and national education is equal to public instruction—that is to say, less than *nothing*. I speak of what I saw and not by hearsay. In the United States, the Congress and the government mingle not with ecclesiastical affairs; but they occupy themselves, also, not with the education, and only with the instruction of the citizens; and in this concern the U. States have done more than any other nation. This public instruction is the most brilliant part of their administration and their political institutions, and yet how much remains to wish for? Education is the most essential of all political powers. But a widely extended country, and a sparse population, allow us not to proceed more rapidly. Therefore, patriotic citizens ought to cooperate with all their power to extend this foundation of national welfare, and, if I judge not erroneously, the good will exists so to do. Is it not possible to establish in the U. States, Fellenberg's system, as that of a national education? I am disposed to believe it is. But let us not blind ourselves by heedless fancies; let us dwell on the reality, and examine the modifications, which that system must undergo in order to produce in the United States, the

same results it has produced, and still continues to produce, in Europe. In this examination, I shall follow the order admitted in the first lecture.

Agriculture, Gentlemen, is the only foundation of public wealth, and, consequently, a national education must proceed from that point. Nature herself has directed the inhabitants of this country to adopt it. But agriculture in the U. States is entirely different from that of Europe. Whoever would introduce the latter into this country, would make a ruinous calculation; and whoever would establish an institution similar to that of Hofwyl cannot succeed, if he begins not to take the plough in the hand, and to study practically the American agriculture. I have often heard the objection, that this agriculture is at present in its infancy, particularly in the West, and I am aware of that. But in order to improve it, Gentlemen, it will be necessary to know all the advantages and disadvantages of what ought to be improved. After an exact knowledge of the existing deficiency, it will be possible to attempt improvements, and to bring the American agriculture where the European dwells, to the highest perfection.

The school of the indigent offers more matter of observation. In the Wehrly school at Hofwyl may be seen the prototype for the best education of the poor, and the agriculturist in general. The children are retained in a simple career, in which they can live comfortably, satisfied with themselves and their employments—a tendency whose high importance

cannot be doubted in political concerns. Odious feelings and jealous dispositions are destroyed in the bud. In this course of instruction no useful knowledge is refused, but every useless information rigidly removed. Mr. Fellenberg thinks that there is enough to do in concentrating their education, in the formation of their hearts and character, in upholding the faculties of their understandings, and the abilities of their hands. That is the design at Hofwyl; the success of more than twenty years proves the excellency of the means. Mr. Fellenberg is, indeed, a phenomenon. He founded an establishment, (with few pecuniary sacrifices,) where the continual object is to change the fate of forty paupers. Mr. Fellenberg furnished a model that totally and partly could be copied. Every instructed proprietor, who has studied and understood the aim and the means of it, can found on his own property, a school for the poor, and exercise over it all the necessary attention to secure its success, provided he possesses force of character and energy of mind. The school for the poor at Hofwyl has certainly all the advantages of public education; but education and instruction have there some individuality, that can be done by Wehrly towards his pupils; because the course of education continues fifteen years, the circle of instruction is limited, and the number of pupils proportioned to the faculties of the instructor. Wehrly gives, generally, his instruction in form of little problems, to his younger brethren; he vies with them to find the first solution; he sounds his pupils till he is able to judge them.

He departs from that knowledge of the individual in giving to every one the exact notion of the verities, which all ought to know. He chooses among the means which present themselves to his mind, such as he imagines the most proper to uphold the pupil's intellectual faculties, when receiving the instruction he wants. I request you, Gentlemen, to observe, that I found my assertion "that Wehrly-schools can be established in America," upon the fact, that there is at Hofwyl, no exclusive method, to give a special account of; and, nevertheless, there is in that school an excellent kind of proceeding, that a good mind can understand, and every intelligent man learn, if he will take the trouble to reflect and to study.— I believe firmly, that the great success at Hofwyl in education and instruction, is the result of not submitting an exclusive method, which, in morals, is not better than a specific for every bodily illness. But the manner of proceeding in education is not at all arbitrary. It seems to me, that the best method would be, that which is founded upon a few very evident principles, which admits into it individual modifications. Men have something, in common, that suits general principles, and every one has some peculiarity, offering a great number of exceptions to our discernment. In every institution of that description must exist a proportion between the principles and the institutor, in order to bring harmony into the whole, and to secure merited success.

The foundation of a school after the model of Hofwyl, depends, also, upon the funds for

its establishment;—and thus, Gentlemen, we must consider, that at Mr. Fellenberg's, the necessity of uniting many people for the different employments, renders it necessary to separate all the young pupils from the other working-men, for the preservation of their innocence, from the bad habits of the latter. Therefore, it is impossible at Hofwyl to have what is easy in a different situation—that is to say, to employ the pupils in the most productive works fit for their age. In order to detach them, it has often been necessary, for the interest of their morals, to give them less productive labors, though those of more pecuniary advantages are not wanting in the institution. The school at Hofwyl is, in the middle of a model-farm, that attracts a great number of strangers; near a great establishment for the higher and more favored classes of society; and not far from a village, where the rustic vanity of rich peasants would show contempt for the indigent of the school. These are reasons enough for much modification at Hofwyl, while in America they would be unneeded, inasmuch as the economy would suffer by them. And, notwithstanding all that, the school at Hofwyl finds in the works of the latter six years of education, a surplus in favor of the receipt, after deducting the expenses incurred for the pupils in the fifteen years. The accounts kept at Hofwyl, which I have very often examined, prove it clearly. After the twelve first years, Mr. Fellenberg had only advanced for the whole establishment \$3,600, (12,000 francs of Switzerland.) The result has proved that

his calculations were as correct as the act has been meritorious. I will try to explain this. The pupils have, after their education is finished, entire liberty; but, at the same time, they have the preference of all situations vacant at Hofwyl. Gratitude and affection for the place of their youth, retain most of them there, where they find the same pecuniary advantages as elsewhere. They begin to fill the numerous working-shops of Mr. Fellenberg. But you know yourselves, Gentlemen, the difference between an able, active, conscientious workman, and the great number of those whose sole aim is the wages of the time employed.—He who has been himself an agriculturist or mechanic, will estimate how much Mr. Fellenberg gains in substituting for the latter description, the workmen educated by himself. The results of the Wehrly school, the effects of a complete education, such as is given there, produce painful reflections on the interior, hidden, and therefore useless, resources of men, who, from deficiency of education, frequently become dangerous to society.

In founding schools with the view of improving the poorer classes of society all the principles of the Wehrly-school and the consequent proceedings should be adopted, but we should avoid the inconveniences inseparable from disadvantages, which result from circumstances appertaining only to Hofwyl. Allow me now, Gentlemen, to make open and candid observations concerning the greater part of your country, whose political institutions I must forever admire. It is here, as in every part of Eu-

rope, impossible to observe closely the mass of the people, without being struck with their gross and rude ignorance. It is difficult not to see, that a great number of men, respectable for their position in society, cover the voice of philanthropy; men who see some philosophical incendiary in the attempt to enlighten the people, and who proclaim ignorance as the foundation of their tranquillity and happiness; who pretend to understand the usefulness of knowledge and the perils of ignorance, and yet who, from trivial, common-place expressions, used by frantic, vain, half-instructed people, proclaim eternal war not only against the misuse of instruction, but against instruction itself. The great majority of the people in several States of this Union are exactly of the opposite opinion. They have not yet regulated their ideas about the word of the day, "National Education;" they are often misled by despicable persons; but, Gentlemen, although they know not how, they know what they will, and that step is immense. I came not here to make long speeches of moral philosophy, forgotten as soon as heard, but I wish to suggest the great necessity of extending the dominion of instruction, which by good national education will form good citizens, a great people, and no mob. Whatever may be the situation of man, it cannot be inconvenient to uphold the justness of his mind and the soft affections of religion and morality. All who adhere to these principles will find that the question, whether the people ought to be instructed, or maintained in an artificial ignorance, changes entirely. It will be more an

object to determine with precision, what knowledge is useful to the people. We have already many notions about the kind of instruction they want. The only one that remains is the union of philanthropy and fact; and if they succeed they will have done that in which the philanthropists of speculation failed—an excellent calculation as proprietors and men of business.

I have yet to speak about the modifications of the establishment for the higher classes of society; for the Normal school, I think would be admitted as it is, provided there is a Normal teacher, in friendly relation with the school masters near his establishment. I repeat it, Gentlemen, that education is the aim, and instruction only an accessory of it. The application of that principle has been made at Hofwyl according to time and country. In the centre of a confederation of twenty-two little States, which all together have not the extent of *one* of the States of this Union; in the bosom of a Republic that passed through a revolution which proved the more terrible as it was directed against old *republican* prejudices; against a proud and rich aristocracy, although they did not oppress the people by taxes and vexations; in a republic surrounded by monarchical governments which proved more inimical as after the peace Switzerland was united by a concord and a national spirit, which could only increase the moral and physical power of a military nation, free though poor in its inaccessible mountains from their eternal ice and snows. This situation certainly was not the most favorable



for the foundation of an establishment whence a *true* liberal education should proceed to partly monarchical, partly despotic, Europe. Mr. Fellenberg therefore sacrificed the vanity of professing his principles and opinions in the market places for their application, for the advantage of the people. Mr. Fellenberg is a liberal man in action, and has nothing common with the mere liberals of words. In Europe, Gentlemen; and in every part of the world, the greatest part of the little sums devoted to public instruction fall to superior establishments, Universities, Atheneums, which certainly are not so frequently necessary as the inferior schools, and it is unhappily true, that generally speaking, instruction presents a reversed pyramid, whose feeble point is called upon to bear the larger base which insecurely remains in the air. The nonsense of the school covers reason with its ruins—and you find in Europe a great number of very learned, but I cannot say of very reasonable men. The consideration of these facts guided Mr. Fellenberg; but he understood likewise, that Providence has sent the genius of light over the world, and that obscurity and ignorance must disappear in spite of every thing that is done to perpetuate them. The period is over, when an individual was thought a great man because he could make speeches of two hours over—nothing. But let us go to our principal object and examine how the Fellenbergian system can be applied in this country.

Gentlemen, the difference of a higher and a lower class of society exists here not in name,

but the more in fact. There is a rich and a poor class. Pecuniary means allow the rich man to give his children quite a different education from that of the poor. Nothing is wrong in that. But every education prepares for the state of society, which in the United States is not only composed of freemen, but also of men of equal rights. Therefore it is important to bring closely the rich to the poor, in order to give both such an education, that they become equally good citizens; that the talents of the poor be not hid, that he may be placed in a situation to serve his country in the highest place assigned to him by his upheld talents and merits. It is the same with the rich, who must be taught to love and respect the poor, who have not the same fortune, for which the rich are indebted entirely to hazard: for the poor are their equals in every other concern. The principles are the same, and the system of Hofwyl needs therefore but little modification. If I was at the head of such an establishment, I should admit only the necessary and generally useful acquirements. Ancient languages should therefore be taught only by the request of the parents and after the same rules as at Hofwyl. But the study of natural history would have a great share. It is a science of facts, which contributes more than all others to uphold intelligence, and in a manner worthy of observation. There should not be given too great an importance to the number of facts, with which the memory is charged in the course of the education; but far more to the choice of the facts. Natural history is the best

means to uphold in mankind the natural inclination for observation. There is no danger in making use of this means with children, whilst there would be when directing them too soon to the social institutions. There is no science more profoundly moral than natural history; for there is none, that gratifies so innocently the insatiable curiosity of the human species; that presents so many objects of religious sentiment and just judgment. It is no question here about the speculative science, not about Buffonists, Saussurians, Vulcanists, Neptunians, &c. The natural history which I speak of here, is a science of facts—it upholds the spirit of observation—it teaches us to classify ideas. Instead of wasting f. e. several weeks in the description of the Hippopotamus, which can be given in a few minutes, there will be more occupation about the horse, the ox and the domestic fowls, considered in the state of health and illness. All other instruction must be accessory; for the taste and the talents of the pupil decide, if he can enter the sanctuary of the science. There would likewise be an inconvenience to continue that study without relaxation. In the course of a complete instruction there are periods, when the pupils must work in severe, dry and abstract sciences, which, nevertheless, are indispensable. But natural history is easy and agreeable; it has charms which are alluring. Yet it disposes the imagination to repel the acquisition of knowledge, more difficult to acquire and less agreeable both in the study and in its result. There must be intervals in a course of instruc-

tion, when we should suspend the study of natural history, useful as it is, in order not to injure by the contrast other studies of different utility and another degree of interest.

The study of mathematics is another basis of this system of education. Mathematics, Gentlemen, is the most useful science and perhaps the most necessary of all. It must have one of the first places, but the instructor must not forget that in attending to the sciences, which we study, we are in one of the three following situations, and that he ought to modify that of mathematics after the pupil shows sufficient talents either for one or the other. First we are below this science, and only able to acquire it so as to discover its merits and to desire to go deeper into it, which is the case with all the young men in the course of their education.—Then the science forms and exercises our reason—it commands our attention, and influences our judgment. Second, our mind is riper and is on a level with the science. Then we possess, we enjoy, we judge it, and it cannot more influence our manner of thinking, which is already fixed. Third, we are above the science, it gratifies us no more because it offers no farther satisfaction to us. Then it is unavoidable to abandon it with disgust, or we influence it and change its face, in extending its dominions by new discoveries. But this last case is very rare; for it realizes itself only with men of genius, full of the spirit of invention. Mathematics is one of the sciences, which frequently exercise the greatest power over the fickle brain of youth, and rectify their reasoning;—

but in other cases they falsify the judgment.— This people wish to see proved every thing like a theorem of geometry ; they repel the verities of taste and feeling ; their imagination is dead for literature and arts, now worthless for them. Such dispositions exhibit the disuse of mathematics, and show that it is requisite to detach the pupil from that science. At a later period he will return to it with more success, when his reason has acquired by other studies power enough to understand the absurdity of applying only one manner of reasoning to objects of various character.

Let us now proceed to the study of history. In a complete course of education no one will contest the importance of historical studies.— This study, Gentlemen, ought to begin very early. The history of the times which are most remote from us, has a peculiar charm, which the talent of the greatest historian cannot communicate to that of modern times.— The tales of mythology have analogy with the natural taste of infancy ; heroic centuries are better for a more advanced childhood, when it is useful to move the heart, and to excite the imagination ; and these impressions being the sources of pleasure and interest, for which the pupil seeks them, become the reward for the curiosity of a youthful age. It is certain that he vanquishes more easily in this way the sterility of the first studies of languages. The history of the first age is most simple, the historic tales become more complicated as we advance to modern ages. Ancient history presents a patriotic interest, which subsequent times pos-

sess only in certain periods and in few nations ; an interest that creates generous feelings, and makes them more lasting than is generally supposed. History is an antecedent for experience in society, where, without it, young men are exposed to the cruel alternative, either of not acquiring it by observation, because they must have a false view through the coloring of passions ; or by a certainly not very common penetration of acquiring that experience, perhaps after irreparable faults, which reflection during the course of education would have spared him. The study of history compels to reflection, and exercises the reasoning, by obliging the child to observe a great number of individualities. In a public education, his relation with fellow pupils and teachers presents a part of this observation, and it will always require the greatest ability of the institutor to organise these relations. But this observation can only be completed by the study of history, which embraces the whole life of celebrated individuals, and revives a multitude of deceased, to show their characters in all their nudity.—The immense extension of history finally presents us all possible combinations of human qualities, and an uninterrupted chain of examples, which closes its opposite extremities with the hideous picture of vices, and the most perfect model of virtue, that we can imitate.

Gentlemen, I cannot often enough repeat, that all education prepares for the state of society, in which the pupil ought to occupy a place. Every one finds there a peculiar destination, and for some that destination will in-

fluence that of others. All need, therefore, to know the social institutions, all must know, how these institutions constitute the collections of individuals called nations; to see the influence which their particular character, (the result of the whole of their circumstances,) that determines their conduct, and by this their fate, has over the people. Without history, this learning would become impossible. It alone can tell us how nations second their circumstances, or corrupt the favorable advantages, the result of the casual concourse of events—how they brave adversity, disarm bad fortune, survive great catastrophes, in one word, how nations make their own destiny. It would be easy to show the usefulness of applying the historical studies to objects, which, at first, seem to be strange to them. But the passionate politics of the day ought to be always strange to the oral instruction of history. Neither indifference, nor neutrality in political opinions, have produced this observation. Gentlemen, I am not at all a stranger to political opinions, and my own are entirely fixed. But I believe that this observation is common to all countries and all times; for accessory distractions divert the attention from the principal object. The circle of education and instruction is immense, and the time consecrated to them very limited. It is wise to have intervals for rest—not for distraction, and of all these, that of the daily politics would be the most unsuitable. How foolish to inspire or command political opinions!—If we have an aim in that concern, there exists only one way to accomplish it: by upholding

in the pupil a justness of spirit, by all the combinations of education and instruction. So they will become able to judge soundly political opinions, when they will be called upon to know and to discuss them in the world. Conclude not, Gentlemen, that I acknowledge no political opinion preferable to others, that I consider all as indifferent hypotheses, among which every one may choose after his own caprice. No, Sirs. But I have the conviction, that the occupation with political questions ought to begin as late as possible, for they are naturally very complicated; great knowledge is required in order to judge them. There needs, at last, some experience of the world and mankind, beyond that acquired by instruction. I have no faith in the stability of commanded or inspired opinions. Observation shows me only, the solidity of those which were the result of personal conviction. And indeed with the exception of a few general verities, there are no absolute political truths. A great maturity of mind and reason can alone produce a sound judgment of this kind, and nothing is easier to break and vary than opinions blindly adopted after the faith of another. Only one political virtue ought to be inculcated in such an establishment, and that is patriotism, the love of the *whole* country, the *whole* people.

I have explained myself very largely over these three objects, for I consider them as the basis of instruction. All other studies arrange themselves in these three classes, as auxiliaries or dependents of the one, or the other, or of all three together. The languages are the princi-



pal auxiliaries, for their utility in public life is incalculable. Ancient languages belong to the learned classes, already more than numerous in your country ; the modern must occupy a principal place. The greatest advantage will be in the use made of them in practical life ; for America is a resort for all nations, but principally the English, French, Spaniards and Germans. Geography, natural philosophy, chemistry, introduction to philosophy, are studies dependent from the three first indicated. Add drawing, music, gymnastic and military exercises. Instrumental music must be partial, but vocal music general, if there is no organic impediment. Talent and disposition of the pupil ought to decide the time he must devote to drawing.

It will seem singular, that I have not yet mentioned any thing about religion. A few words will suffice. You may hear there preachers of every doctrine, as soon as they choose to submit to the rules of propriety, to preach nothing that endangers the morals of the pupils. Tolerance is at Hofwyl not the work of religious indifference, but of the spirit of the Gospel.— There are no educated fanatics, neither are there unbelievers. The only care taken is, that no prejudice and superstition, under any form, may be inculcated by the preachers of the different sects.

Before I conclude, Gentlemen, I must speak of a question often heard in the United States, the country of liberty and liberalism by preference. The examination is intimately connected with my object.

Progress of the human mind ! Progress of knowledge, of light ! These are expressions often pronounced, but rarely with a fixed idea of their signification. If only one man of genius adds something to the empire of human intelligence, then we have already the progress of the human mind. The human species inherits the progress, that is made by individuals of genius. Every man not being able to accept such inheritance, the more narrow relations of the nations, vicinity and parentage cannot determine what man may transmit it to posterity.

With the progress of knowledge and of light it is quite different. It supposes a more or less general diffusion of human knowledge in the majority of a nation. The effect is not reciprocal ; the progress of knowledge reacts not necessarily upon the human mind. It can be stationary, and yet knowledge proceed ; with one word the progress of human mind is the increasing of knowledge acquired by the whole human family abstractly considered ; and the progress of knowledge and light is the distribution, the augmenting diffusion of knowledge and its extension among a greater number of individuals.

No one appears to care about the progress of human mind—a great inconsequence, but general among those who fear the progress of knowledge. Many persons advise seriously to prevent its propagation ; and this idea, how ridiculous and impossible to perform it may be, is now fashionable among certain people.—Knowledge is an excellent thing, and I under-

stand not, why they would proscribe it, if it was possible to do so. But there can be the abuse of it, as of every thing else—ask the history of all times and all countries. Would you, Gentlemen, proscribe the use of fire, because it burns the inattentive instead of warming him? No! No proscription of knowledge, no impediment to its propagation; but let us treat and regulate its use; discredit, and if necessary, repress its abuse. An education strongly and morally combined will teach that to future generations; when religion and morals will not more be confounded with form and hypocrisy. Then men of sound head and true hearts will do it by this very knowledge itself.

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*Outlines of a plan for a preparatory School,  
after the Fellenberg system.*

GEORGETOWN, January 11, 1841.

I have heretofore stated, that I was willing to establish a preparatory school in this District, in order to introduce Mr. Fellenberg's system, until I can determine in which part of this country, I shall found an entire Hofwyl institution. I have, therefore, in this effort to show, by putting in execution a portion of such an establishment, what may be hoped from the erection of a complete one. It is my desire to begin by acting, and not by applying for the patronage of others. I have stated that I have not requested, and never will ask pecuniary aid. I have learned that such aid has uniformly proved injurious to the welfare of the institution, as every contributor claims a right

to interfere in the internal policy—and while they pretend to support it, they substitute for its established system, their individual views and opinions, which are oftentimes capricious. I expect to meet with opposition to the system, in proportion as it is calculated and proved in its development to be the means of extending knowledge amongst the people; and of enabling them to analyze and judge the reasonings of those who have hitherto had the exclusive privilege of being considered the Learned Class. And as in the United States, as in every other country, there exists a class who are not producers, but who live by, and enjoy the fruits of the labor of those who are producers, while I respect their erudition, I am not inclined to leave to them alone the acquisition of learning, but desire to make their fellow citizens, also, their fellow sharers in the blessings of knowledge. It is requisite, therefore, that my preparatory school should at first exclude all instruction which is beyond practical utility, and be confined to useful acquirements.

I have stated that the practice of Agriculture in the United States is so essentially different from that of Europe, that whoever would attempt to introduce, at once, the latter into this country, will make an abortive effort, and an unprofitable speculation. The founder of an establishment such as I propose to your view must, therefore, the plough in hand, commence by learning himself the practice of this country;—and I have, accordingly, engaged to assist me, a person well known to some of the gentlemen present, who has had large experience as a practical farmer in great Britain, and the re-

sult of whose efforts in a ten years superintendence and management of land in the U. States can be witnessed in this immediate neighborhood, and exhibits a striking contrast to the tracts adjoining that on which he has applied his skill and labor. My attention will be devoted to obtain certain results as to the following points.

1st. To study the quality of the various soils of the District, and to ascertain the proper course to give them the highest degree of fertility of which they are capable, by mingling their substances with other materials. I shall thus discern whether the mode adapted at Hofwyl, under nearly similar circumstances, may not be also adopted in the District, and whether we may not obtain a double surface by deep ploughing, and improve the soil by giving back to it more than we draw from it.

2d. To endeavor to substitute for the present very deficient management, a better mode of producing compost or manure—we should have to examine the pasture grounds, and the stables of cattle, and ought to proscribe entirely the practice of turning them out through all the year, summer and winter, day and night, to roam at large unsheltered and unhoused—this course injures their health and wastes their dung. We should seek to erect sheds, weather tight and durable, at small cost, whereby we should save every particle of manure, and by keeping the cattle in a constant state of cleanliness, contribute most materially to their health and to the value of their produce or their labors. And further, experiments should be made to produce the greatest amount of artificial manure

of a quality most desirable for the soil to which we propose to apply it.

3d. We must observe and ascertain the simplest, cheapest, and most efficacious mode of irrigating the land, whether by the proper application of the various streams so frequent in almost every tract, or by the construction of hydraulic machines, within the art of the farmer himself to fabricate. I cannot but think that this is a most essential mode, and that the earlier its adoption takes place, wherever suitable supply can be had, the greater will be the improvement, and especially is such improvement desirable and attainable in this neighborhood.

To the foregoing objects must our agricultural activity be devoted during the existence of this preparatory school,—and surely it is an object of no small importance to reduce to an absolutely practicable character the improvement of the agriculture of the country, and to attempt to secure the desired results. But before I can teach the theory, I must, myself, perfectly know and comprehend the present American practice of Agriculture—and I must candidly state, that I have not yet had the opportunity to study it further than to discern the immense difference existing between it and that of Europe. To enable me to try the establishment I propose, I should need a farm of from 20 to 60 acres, at a moderate rent—or the payment of the taxes on which, and the improvement I trust, and feel it my personal interest to make in the land, would be considered a satisfactory compensation.—I can establish the reputation of my school, and secure my personal advantage, only by

successful efforts and well conducted permanent improvement. Does not then the owner largely participate in the benefits? To aim at the immediate establishment of an entire Hof-wyl institution, even on a small scale, is at first impossible, even had I a million of dollars at my disposal; for such teachers as the system requires would be wanting, and I must decline calling to my aid mere pedagogue journeymen, who look more at the salary than the object of the teaching—for I shall, as I progress with the institution, myself supply the required teachers.

In the preparatory school it will not be in my power to admit the poor, for I shall be without the means to do so, and as these could be acquired only by an association of donors, loaners, or stockholders, I should thereby lose that independence so indispensable to the well being and success of the school. I must try another mode. I find it in a preparatory school for teachers and for that class of society who are able and are willing to pay an annual remuneration, and to pay the same half yearly in advance. It is desirable that this meeting who have competent knowledge of the rates which would meet the views of this class, should fix upon them—and I repeat, I desire not to collect money, but to merit it by the establishment and well conducting of the institution. This remuneration being fixed, ten pupils would be required to open the preparatory school, the parents of whom should select from amongst themselves one and myself another member, to form a committee, whose duty it should be to decide whether the son of

this or that mechanic or farmer may be admitted to the school at a lower rate than the established price—and who ought to pay quarterly in advance, one half in money, and if he so desire it the other half in produce, labor, &c. at the current rates of the day. As soon as the number of pupils paying the established rate shall rise to 20, I would propose to admit gratuitously, subject to the decision of the committee, one poor pupil for every five—and when to 30, one for every four of those who pay.

Those who desire to receive instruction to qualify them for teachers, will, in addition to the course common to all, receive the particular lessons required for their object, and it is wished that this meeting would decide upon the sum which they also ought to pay for their admission.

The pupils must be not less than 10 years of age, able to read and write tolerably; the young teachers should be 17 years of age, able to read and write correctly, and be provided with a testimonial of their good moral conduct, signed by the chief magistrate of the town from which they come. The pupils will be found in board and washing, and treated with care; they must be sound in health, and will be expected to provide themselves with mattress, bedding and clothing. A simple but not expensive uniform, the same for both rich and poor, to be provided at the charge of the parents—who will also be charged with the cost of the books, stationery and mathematical and philosophical instruments provided for each of them. Whe-



ther a daily Normal school should be opened, is a question which I could not now decide.

All correspondence of the pupils, except that with their parents, must pass through my hands; and I must not permit, without first conferring with me, that books or other presents should be given to the pupils. I must prohibit entirely all presents, made to the teachers whom I admit, while the pupils remain with me. Parents are admitted at all times to the school, and the lessons will be public; so that every visitor who conducts himself in a respectable manner will be received with pleasure, having first presented himself to me, or to the teacher who may be the tutor of the day, in order to be introduced into the school room without disturbing the scholars. Except at the vacations, or in cases of great emergency in their families, pupils cannot leave the establishment. But they may, at their option, remain during the vacation without extra charge; unless they participate in the excursions during the recess, which they may do, the expenses of which being confined to strict moderation will be borne by their parents. It is proper I should know the amount of pocket money which each pupil brings with him, or is furnished to him during the term.

The expulsion of a pupil rests on the decision of the committee, but can be the consequence only of repeated proofs of incorrigibility; or if parents interfere in such a manner as to injure the principles on which the institution rests or to impair its general discipline.

*The course of education will be*

1st. The modern languages, French, Ger-

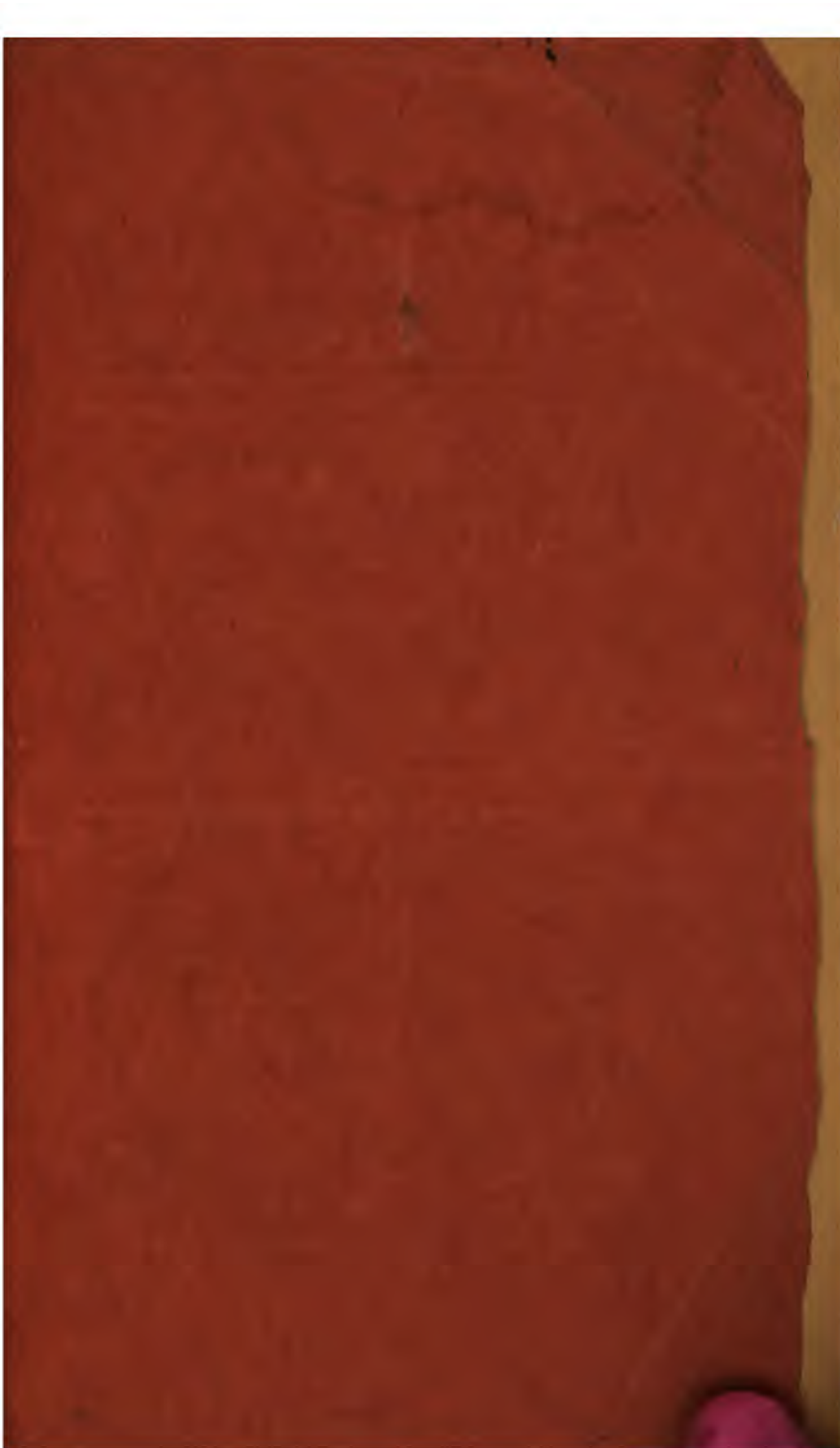
man and Spanish, where desired ;—every one will be taught English, and the natural mode will be followed, which commences with practice and then proceeds to the rules of grammar. In this manner 2 or at most 2 1-2 years suffice to learn these languages perfectly. The ancient languages will not be excluded—and such parents as desire it will express, in writing, that they wish them to be substituted for the modern. In that case I shall commence with the Greek, and endeavor to reduce the time of learning them as far as is consistent with their effectual acquisition. I repeat that I propose to admit only such instruction as tends to general utility. Greek and Latin are useful only for one, fortunately not the most numerous class of society, viz : the so called learned professions. The rich stores of ancient writers shall not be withheld from those who do not study the languages in which they were composed—for I propose to devote daily an hour and a half to reading the best translations of the works of ancient authors.

2d. Mathematics, including a special practical course, to which may be admitted young men not belonging to the establishment, provided their moral deportment is unobjectionable. A course of three years, I judge, would be required to perfect in Arithmetic, Algebra, Geometry, (and perhaps a summary of Mechanics,) Natural Philosophy, theoretical and practical, and Geography.

3d. Natural History, as mentioned in my second lecture, and attention will especially be directed to the Natural History of the United States ;—Chemistry, so taught as to lead the

mind of the pupil to new researches, accompanied by such practical manipulations as shall lead him to appreciate their true value in the pursuits of life. Analysis, so essential to enable us to discern in every thing its real utility and to guard us against the delusions presented by brilliant phrases and elegant sentences conveying but little sense.

4th. History: So much has been said on that branch, in the second lecture, that to dilate on the pleasure and benefit derived from attentive reading of it, would be superfluous. Let me therefore, only indicate the order in which it should be attended to. The history of the people of Asia, Africa, Greece, Rome—of the middle ages down to the discovery of America, and thence to our time, should be treated in such manner as may enable the pupil to read with profit the best historians of antiquity and of modern ages; but the history of America should occupy a large share of attention—for in it we trace the progress of social institutions and their history, that the pupil may be conversant not only in the events of his country, but also in the more interesting, and, to him, much more important affairs of the United States—a knowledge which will make him a good patriot and an enlightened citizen, who knows his duties and estimates his rights, defending the one and executing the other—discerning and electing for his representatives in the councils of the nation one of his own class, from amongst his friends and immediate neighbors, and discarding such as might be unfit to represent his feelings and needs, or to take a share in the direction of the common weal.



PROPOSED PREPARATORY  
**PELLENBERG INSTITUTION,**

To be opened on the 1st March, 1831, when the number of ten-  
pupils for every branch is complete, in the

CITY OF WASHINGTON,

in the building formerly occupied by Major Hallbrook, near the up-  
per bridge leading to Georgetown.

The institution will depend on itself. Therefore, no admission  
for less than a year; no allowance for absence; but by a decision of  
the committee it can become cause for exclusion. *Payment al-  
ways in advance*; at the end of every term a note, payable eight  
days after date, will be expected from the parent or guardian of each  
pupil. The rules of the institution are applicable to all; no excep-  
tions allowed. Some mechanical trades will be taught in a short  
time, as soon as arrangements can be made for that purpose. Dur-  
ing the first year, working in the garden will be pursued. The pu-  
pils of the Normal School will be liable to follow, if it should be  
found necessary to change the location of the school.

**TERMS:**

- I. *Normal School*.—Tuition as described in the outlines. Board,  
including lodging and washing, \$160 a year, half yearly in ad-  
vance. Tuition alone, for young men of Washington and  
Georgetown \$60 a year, half yearly in advance.
- II. *Real School*.—No boarders admitted. The tuition consists of  
the English and French languages; Mathematics; Natural His-  
tory; the technological part of Chemistry; Natural Philosophy;  
History and Geography—\$40 a year, half yearly in advance.  
Pupils must be between 16 and 14 years of age, and must be able  
to read and write; they will bring their meals with them to the  
school.

The foregoing terms will be modified for Farmers and Mechan-  
ics, which can be ascertained upon application. Communities and  
Associations who wish to send pupils to the Normal School will  
have particular advantages.

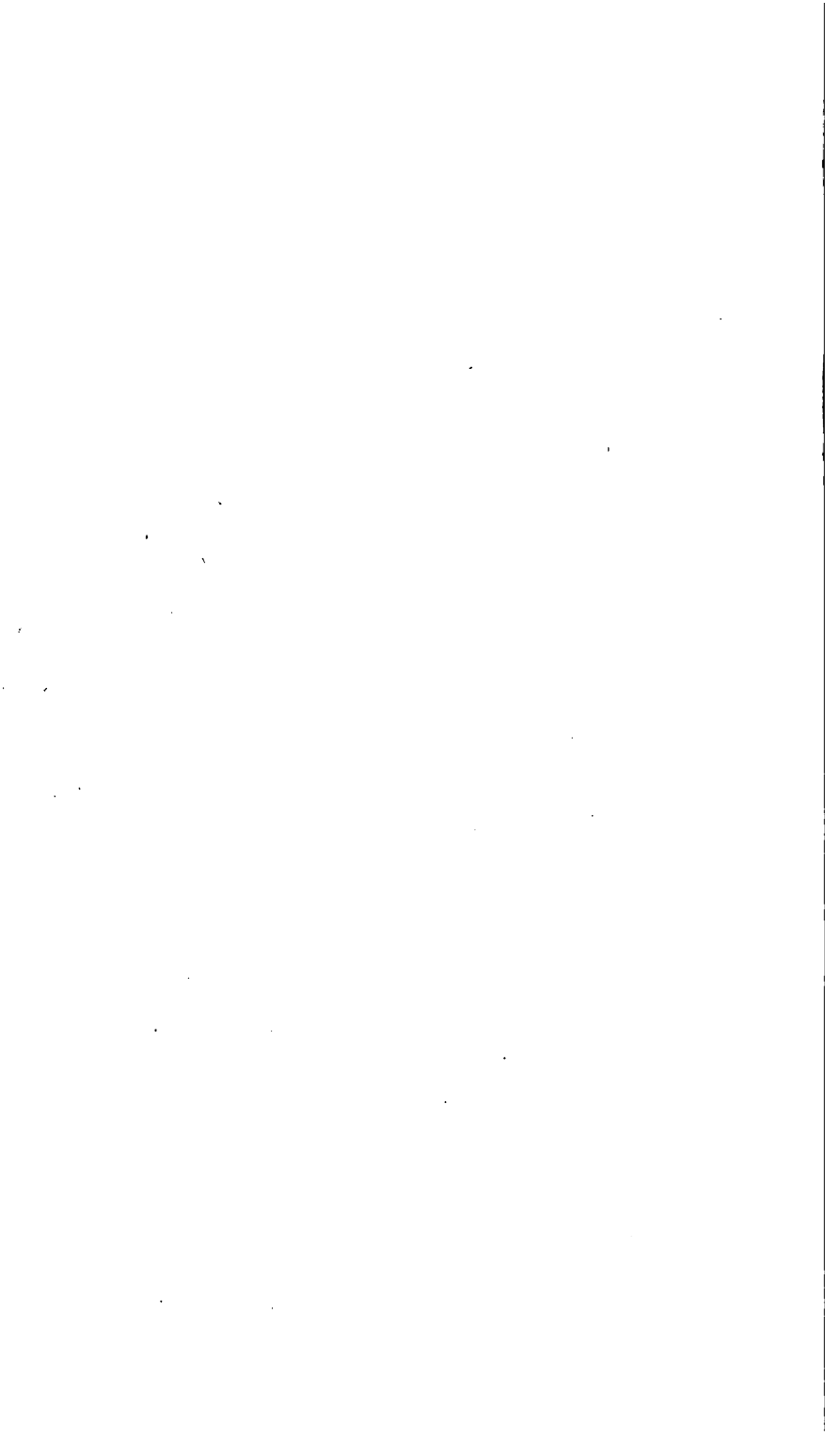
All letters to be addressed, *post paid*, to

**THE PELLENBERG INSTITUTION,**

Feb. 1, 1831.

Near Georgetown, D. C.





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